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ANOTHER

Newman

L E T T E R

TO THE

Lord Bishop of London



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K Newman (A.)

ANOTHER
LETTER
TO THE

Lord Bishop of London ;

CONTAINING A
PROJECT

FOR EFFECTUALLY SATISFYING THE

PETITIONERS for RELIEF

IN THE MATTER OF

SUBSCRIPTION;

AND PERPETUATING THE

PEACE of the CHURCH.

Oi αυτοματοι Σιν δυταιτ' αγωα.

L O N D O N:

Printed for LOCKYER DAVIS, in Holborn.

MDCCLXXIII.

LETTER

TO THE

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OF THE

LONDON

Printed for LOCKHART DAVID & CO.

1844

A N O T H E R
L E T T E R, &c.

MY LORD,

RESOLVING not to be outdone in flippancy of style, and spirited departure from decency and good manners, by any preceding Writer of Letters to your Lordship, I had once begun this address with the vivacious Familiarity of---
Dear Dick. But it would not do:---the prejudice of Education repressed the sallies of Pertness; and "Order myself lowly
"and reverently to all my betters," struck so forcibly on my conscience, that the *Catechism*, for once, triumphed over *the*

B

Bill

Bill of Rights. My predecessors, indeed, conscious of Superiority---for from the *Garret* to the *Drawing-room* is, no doubt, a Declension---may, perhaps, plead a Privilege for their Freedoms. But my case is different; I have the Misfortune to know something of your Lordship, and am therefore utterly unqualified for a fashionable Epistler: the respect, which your virtues inspired, hath been an over-match for your condescension and affability; and I found myself perpetually thinking like an humble admirer, when I ought to have been writing like an exalted wit.

Indeed, I have another apology to offer for my deviation from precedent. To confess the truth---though I apprehend it may be injurious to the sale of my book---this publication was not even *intended* as a Libel against your Lordship; consequently, has no need of the brilliancies of falsehood, impudence, and envy.

Ever since WILKISM has crept into the *Church*, and vented itself in such pitiable howlings against the XXXIX. Articles---not to be quieted by the united efforts of Reason and Revelation;---I have been considering, whether some other expedient might not be discovered to restore the repose of the public. And I think I may assert without vanity, that my success
has

has been equal to my labors; having formed a plan, to which as no objection will be made by the Petitioners, so will it not only put an immediate end to the present disputes, but prevent the possibility of any similar one for the future. Well may your Lordship exclaim with surprise---*Quid dignum tanto feret hic Promissor biatu?* The answer is ready:

————— *ex fumo dare lucem*

Cogitat, ut speciosa debinc MIRACULA promat.

With how little truth and modesty, CONSCIENCE is pleaded by the Advocates for Non-subscription, may be demonstrated, by reflecting, that the following clause, in the very body of the Articles themselves, has been a thousand times repeted to them, without producing any salutary effect:

“ It is not lawful for the Church to ordain any thing that
 “ is contrary to God’s Word written; neither may it so expound
 “ one place of Scripture, that it be repugnant to another.
 “ Wherefore, although the Church be a witness and keeper of
 “ Holy Writ, yet, as it ought not to decree any thing *against*
 “ the same, so *besides* the same ought it not to enforce any
 “ thing to be believed for necessity of salvation.” Article XX.

After

After this clear and emphatical explanation, it is impossible for one single Believer in Scripture, upon the face of the earth, really to have a *religious* objection to subscribing those comprehensive Articles of Peace.

But, my Lord, we humbly apprehend the Sincerity of the Petitioners is extremely problematical upon another account: supposing, though not admitting---for, as they cannot prove, so neither can we grant---that some of the Articles are repugnant to Scripture, and consequently sinful; we then insist, that a conscientious Christian, under the influence of such a conviction, must necessarily think himself obliged, even at the loss of every worldly comfort, immediately to quit the communion and fellowship of a Church, that teacheth for doctrines the commandments of men. But has there been hitherto a single instance of their resigning any beneficial employment whatsoever? Or is it to be expected, that now that great *Palladium of Orthodoxy*, and intrepid Assertor of Primitive Faith, the University of *Oxford*, hath solemnly resolved not to give way to them by subjection, or *compliance*; no, not for an hour, that the truth of the Gospel may continue among us;---who, I ask, has even indulged a hope of succeeding to one Rectory, Vicarage,

Vicarage, or Lecture, in the kingdom, to be hereafter vacated on account of the Legislature's condescending to imitate that wise and venerable example? There is not a poor, unpatronised Curate, in Wales, romantic enough to open to himself a view of preferment from so improbable a contingency.

“ Dear Gentlemen!---Your Lordship will permit me to apostrophise upon this occasion---pray *resign* a little, for conscience-sake, as well as remonstrate so much; and then we shall certainly think you sincere, though we know you to be mistaken. 'Till then, we cannot forbear either being angry at your design, or merry at your defeat.”

Neither is it possible for them to evade the force of this argument, by alleging, after all, that the points in litigation were not considerable enough to affect the vitals of Christianity; because a silent submission to the laws of our country, in matters of Indifference, is the acknowledged duty of every sincere christian, and every good citizen. But I leave them between the horns of this Dilemma, to slip out as dexterously as they can.

Conscience, then, being evidently out of the question, and only the ostensible motive, or rather a mere vehicle for sound, like the sanctified *bums!* *babs!* and *obs!* of the Tabernacle; we are still to seek for the *real* cause of dissatisfaction.

Under your Lordship's favor, I shall here take leave to relate a short story, which will as plainly intimate, to a person of any sagacity, the true springs and movements of their conduct, as if I had ventured to speak out at once: for, to confess the truth, I have a trifling objection or two against incurring the resentment of these Gentlemen; namely, not having yet sued out my Policy of Assurance at Serjeant's Inn, or made any provision for my disconsolate widow and eleven small children. And what a great wit said of the Papists, is perhaps applicable to some Protestants---“ they treat their Principles like a great crime; the moment they are found out, they are undone.”

In a certain town, very remote from the metropolis, lived a regular Physician, not more famous for his skill in the art of healing, than in That of refusing a fee. And yet it so happened, that the poorer sort of people, instead of having recourse
to

to him, generally sent for a Shoe-maker in the town, who being the seventh Son of a seventh Son, and consequently *born* a Doctor, had contrived to inspire them with the highest opinion of his medical abilities. Upon a certain occasion, however, my friend, the graduate, obeyed the summons of a weeping mother, and visited her son, who was expiring on a miserable bed, at the door of a cottage. "Good woman," says he, "what is the reason you would suffer this poor youth to be reduced to so hopeless a condition, without getting any advice before now, when, I fear, all advice is too late?" "No, Sir," says the shoe-maker, stepping from a dark corner of the room---"you have mistaken the case; *my* patient has wanted for nothing in the compass of physic, I assure you. 'Tis not half an hour ago since I let him blood very plentifully." "Let him blood!" says the other, raising at once his voice and his cane---"you ignorant, impudent rascal! why did not you cut his head off outright? you could not have more effectually murdered him, than by what you have already done. He has the *Angina Maligna*, and bleeding is certain death to a man in his condition. Tell me therefore, this moment, why you let him blood, or I'll have you hanged." "Anger and Malignity! no, G-d knows my heart,

‘heart, I did not let him blood out of Anger and Malignity :
 ‘ I let him blood for——’ “ For what, Sirrah ? Speak, or
 “ I’ll fend you to Bridewell.” ‘ Why, for a SHILLING, an’t
 ‘ please your Honor.’

I know your Lordship will object, that the generality of the Clergy have not a shilling to lose. True, my Lord ; but does that exempt them from the attempts of Pick-pockets, Highwaymen, or House-breakers ? Many of them have cloaths to their backs, and contrive to look fat and jolly enough to provoke the envy of their fellow-subjects. I knew a Justice of the Peace, who, having quarrelled with the Parson of the Parish, made a motion at the quarter-sessions to have a warrant issued to bring him before the Bench, as a suspicious person, and compel him to give account of himself ; for that he, the said Justice, together with the Squire of the Parish, had the *best Reasons* for asserting, that he had no visible way of maintaining himself : and yet the fellow had the impudence to wear as good a wig as he did, had generally a clean shirt, and once lent a man five pounds, to pay half a year’s rent, for which his Worship had distrained his goods.

Besides,

Besides, it may be proved, as I am credibly informed, as well from your Lordship's Book of Patronage, as the Newspapers---though you are pleased to make a *secret* of every thing you give---that there are Clergymen now actually alive, that have incomes from Fifty to Two Hundred Pounds per annum ; that many of them contrive to live like Gentlemen, are given to hospitality, beget sons and daughters, carry a chearful countenance, and owe no man a shilling. Now, not to mention that such instances of Economy are an insufferable affront to many of their Betters, and a provoking, though tacit reproof of their conduct ; can it be conceived, that Gentlemen who never tasted the sweet bread of Independency---dissenting Teachers, and the other Anti-subscriptionists---can contemplate their situation, without coveting it ? Your Lordship is too well read in the volume of human Nature to admit the hypothesis, however ready your own heart may be to give countenance to it. But speculation may here be rejected ; and I appele to plane matter of fact, as well to confirm this observation, as to develop the genuine motives of most of the Petitioners. I am an old man, my Lord, and find myself insensibly declining into the *Narrative*, upon all occasions : and I shall venture to rely on your Lordship's goodness for once more introducing a short story, or rather

D I A L O G U E

Between *A.* and *B.*

A. Good morning to you, Reverend Brother: give me leave to condole with you on your late unhappy removal from your Meeting. Sure, nothing was ever so unfortunate as your preaching against *USURY*, two Sabbaths together, when the great Mr. *Mansflesh* happened to be present. I say, *happened*, good Brother, because I know you have more prudence than wittingly to insist on any argument that is unpalatable to your hearers—especially to the Elders of the Congregation, and Pillars of the Church.

B. You are entirely mistaken, Sir: what you attribute to accident, was really the effect of premeditation and design. I abhor and detest the character of a *taliter-qualiter*, or temporising Preacher. You and you *prudent* Brethren preach against *Ufury* at *St. James's*, and Profusion in *Lombard-Street*: I reverse your method, because I dare not handle
the

the Word of God deceitfully, as a Man-pleaser ! Whatever I knew to be the reigning vice of my auditors, That---only avoiding personalities---I always attacked, without fear, favor, or respect of persons.

A. Alack ! alack ! confider, good Brother, is not your folly evident in its effect ? Lo, how different is the consequence of our so widely-differing conduct !

B. Different indeed !---You, by foothing, commending, and fawning upon your auditors, have doubled your Salary : I, by reproving the vices of mine, and doing my duty like an honest man, am turned out of my Meeting-house, and have lost my bread. And this compels me to speak another unpalatable truth.

A. What, I pray thee, may that be ?

B. Why, that some degree of *Independency*, like that which the Ministers of the established Church are blessed with, is absolutely necessary to render the office of a public Preacher either reputable in itself, or serviceable to a Christian society.

A. Why

A. Why, verily, *inter nos*, I am steadily of your opinion: and, if my Brethren at the *Feathers* should happily succede in abolishing that naughty Test, I might, peradventure, upon proper considerations---d'ye see?---be prevaled on to conform, and to accept of some valuable Church-Appointment.

B. Truly, I believe so. In the mean while, be so kind as to inform me, what are really, and *bond fide*, your objections to the XXXIX. Articles of the Church of England: for I freely confess to you---perhaps with more sincerity than prudence---that, after the explanatory Clause in the xxth, I can see no reason for Non-subscription.

A. For once then, to be ingenuous---for I trust we are not over-heard---all our *real* objections may be reduced to one, and it is briefly this:---it is utterly inconsistent with true Presbyterian principles ever to own ourselves to have been in the wrong: and so we oppose the Articles now, because---we have always opposed them. And methinks, after having printed, preached, and prayed against them, for so many years, as carnal Ordinances, filthy Rags of Superstition, and abominable Remnants of the Scarlet Whore, it would favour of unsteadiness and

con-

convincement to subscribe them at last:—however tired we may be of Dissention, which verily languisheth for want of Persecution. Yea, and numbers of our sect are daily starting aside into the paths of Orthodoxy, merely through lack of opposition; so that our Subscriptions are decreasing to an alarming degree, and admonish us to provide a resource. Verily, the Toleration Act hath undone us, Brother. The phrase is good—"petitioning for RELIEF!--in the matter of Subscription"—inasmuch as many of us must soon be Beggars.

B. Sure, 'twould be more manly to come into the Church at once, with an—" *Errare possum, Hæreticus esse nolo.*"

A. Time enough for that hereafter, when our Petition returneth unto us void. We would rather bring the Church down to us, than go up unto That.

B. As far as I can understand then, you petition for abolishing the Test, not because you have any conscientious objections to it, but because you would willingly stand a chance of succeeding to some of the bettermost Appointments in the established Church; of which you are ashamed to become members, 'till some alteration shall be made, which

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may justify your former virulent Opposition and future Acquiescence.

A. Verily, thou hast not widely erred from the mark.

Farewel !

Having thus detected the motives of the Petitioners *without*, a simple division of those *within* the church, into *old* and *young*, will enable us to give a true account of their conduct also. The former are Gentlemen, whose preferment---themselves being judges---has hitherto borne no proportion to their merit.

*Ploravere suis non respondere Favorem
Speratum Meritis.*

They, my Lord, petition from *vindictive* motives. Hence have we *Middletons*, Letters from Rome, *Confessionals*, Letters to Bishops, Libellers, common Slanderers, Incendiaries and Patriots, in the very bosom of the Church. In the furious paroxisms of disappointment and envy, they run to and fro through the streets of the city, howling out *Popery!* *Priestcraft!*

craft! human Inventions! unreasonable Impositions! carnal Ordinances, and unscriptural Tests, to the terror of the ignorant, and diversion of the wise:---for the same reason as the Chimney-sweeper's boys screamed under the windows of the sick 'Squire—that they might be bribed to silence: or rather---for I dislike something in the preceding illustration—as a certain profligate cried, *Fire!* at the door of his elder brother; that, the good man of the house running out in a fright, he might have an opportunity of stepping in.

The younger petitioners are mere children of obscurity, fellows of no mark or likelihood, who hope to climb to the notice of the public, and signalise themselves on the theatre of the world, by daring to trample under foot what the rest of mankind have hitherto revered as sacred. In the plane beaten paths of truth, soberness and orthodoxy, they might have trudged on through life, without once coming to an eminence: but in the *via regia* of opposition, they have found out a short cut to celebrity and importance. As He of *Ephesus* fired the temple of Diana, and He of *Brentford* the minds of the Mob; because they were determined to do something to be talked of.

I pre-

I presume your Lordship must, by this time, be convinced, that as long as there shall be such passions as pride, avarice, envy, revenge, and vanity, in the world; no alterations, that the wisdom of the Legislature shall suggest, can possibly ensure the peace of the Church. Suppose all Subscriptions and Declarations, of every kind, should be entirely abolished, nay, the very Articles and Creeds themselves cancelled and annihilated for ever; still this question, pregnant with insuperable difficulties, will recur: Is it possible to provide for every gentleman in the church, or who would be in it, in such a manner as to preclude all murmuring, dissatisfaction, and disappointment? No man, in his senses, can admit the affirmative for a single moment. The same spirit that actuates the present Petitioners will be revived, or rather must necessarily be perpetuated, so long as there shall be any thing in the church worth having. It may be answered, that this, in all human probability, will not be always the case;---that a seasonable encouragement of that modest and venerable society the *Anti-tithe-in-kind* Club, together with a speedy repeal of the *Nullum Tempus*, and establishing *Moduses* throughout the kingdom, will effectually reduce all ecclesiastical revenues to a condition too low and mean to be any longer the objects of desire. But still, this must be a work of time; it may, perhaps,

haps, be twenty or thirty years before all the Parsons in the kingdom shall be starved to death ; neither would this entirely answer the designs of the Petitioners : besides, it may be thought, by some scrupulous persons, to favour of inhumanity.

To detain your Lordship, therefore, no longer from my grand, infallible Expedient, which I now venture to propose, with the utmost confidence of giving perfect satisfaction to all the Malecontents, and precluding the possibility of every religious controversy for ever——

FIRST, Let all Ecclesiastical Benefices and Employments, of what kind, nature, or denomination soever, throughout England and Wales, be immediately put up to public Auction, and conveyed, in Fee-simple, to the Purchasers, their Heirs and Assigns for ever.

SECONDLY, Let the monies arising by such sale be paid into the hands of the Treasurer of the Society at the *Feathers Tavern*, to be by him divided and paid, share and share alike, to every Member of the Association there, for his, her, and their own private use and uses, without impeachment of waste.

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THIRDLY,

THIRDLY, Let all and every of the Orthodox Clergy be immediately shipped off and transported, at the expence of the government, pursuant to the directions of the MARRIAGE-ACT, to some of his Majesty's Plantations in *North-America, Jamaica, Antigua, &c. &c.* to be then and there employed, as Labourers and Slaves, during the term of their natural lives. And,

FOURTHLY, Let the several Turners, Carpenters, Carvers, Joiners, &c. under the inspection of the ingenious Mrs. *Salmon*, of Fleet-Street, London, be directed to fabricate, prepare, and bring in, a *new* Set of Parsons, consisting of Wood, Lead, Iron, and Stone, or any other materials (Flesh and Blood only excepted) in all respects suitably habited, to be diligently tried and examined, by the Society aforesaid, touching their Faith; and to be by them distributed into the several parishes and benefices, so void by the Promotion of the late incumbents, in manner above specified.

Heurcka!

You have here, my Lord, at one view, my *universal Irenicon*, or Grand Restorative of Peace to the Church of
England,

England, as by law established;—the only one, I take upon me to affirm, from a reiterated experience of the temper of its adversaries, that is capable, *in rerum natura*, of satisfying tender consciences, and suppressing all future doubts, scruples, objections, &c. relative to ecclesiastical Constitutions.

I shall now procede to explaine the Construction and Application of the Clergy above proposed, and having answered every material objection that may be made to them, respectfully take my leave of your Lordship, for the present.

My new-constructed Parson being now supposed to have past his examination, and to be sent down by the waggon to his proper parish; he is there to be *nailed* down to the floor of the pulpit, that he may be always ready to do his Duty in Person: whereby all complaints of *Non-residence* will be precluded for ever. The necessity of material bolts and fetters, on this occasion, may be too evidently inferred, by reflecting to what sort of Societies it must be the fate of some of them to be condemned: the *Conversation* of which---for so the poverty of our language compels us to call it---hardly any thing, in the *Shape* of a Man, would be prevailed on to suffer; even though It was not, like the Statues of *Dædalus*, or the Tripods

Tripods of *Vulcan*, endued with the greatest facility of motion. Not to mention those whose talk is of *Bullocks*--- think a moment, my good Lord, on the Politicks of the 'Squire, the Wit of the Justice, the Politeness of their Ladies, and the Sensibility of all! *Illi Robur et æs triplex circa pectus*--- But I shall excite your Lordship's pity too forcibly.

As to the particulars of his formation, and mode of acting, or rather of being acted upon, there are many reasons for concealing these from the vulgar; I shall therefore, under favor of your Lordship, take leave to explaine myself in the learned language.

—————*Truncos Opifex et inutile lignum*
Cogit in humanas species, et robore natam
Progeniem telo efformat, nexuque tenaci
Crura ligat pedibus, humerisque accommodat armos,
Et membris membra aptat, et artubus insuit artus.
Tunc habiles addit trochleas, quibus arte VERENDUM
Versat onus, Molique manu famulatus inerti,
Sufficit occultos motus, vocemque ministrat.

His structa auxiliis, jam machina tota peritos
Ostendit sulcos, duri et vestigia ferri:
Hinc salit, atque agili se sublevat incita motu,
Vocesque emittit tenues, et non sua verba.

To enumerate all the advantages that would accrue to the public in general from the execution of this scheme, would be an unpardonable trespass on your Lordship's patience. I cannot, however, forbear congratulating my very dear and inward friend, *the Reverend Dr. Tr——r*, on this prospect of disposing of his WARE, to the emolument of himself and family. He will, I am persuaded, immediately solicit a Patent for the sole and exclusive right of manufacturing, preparing, and serving the SERMONS to be wanted, from time to time, and at all times, hereafter, by the *Clergy upon the new Construction*; as I am credibly informed those of the old have, hitherto, been very indifferent customers. Guarding against the imputation of Superstition, I scruple not to declare my belief, that this Learned Gentleman wrote with something of a *prescient* spirit, and knew what sort of *things* the pulpits would soon be filled with, when he sat down to fabricate his *printed-manuscripts*: for it must be confessed, if he really had not such a prepossession, it would be difficult to reconcile his attempts to that Prudence, Modesty, and Respect for his *living Brethren*, and their characters, for which he is so justly celebrated. But, leaving this to himself and present customers, who may be permitted to continue in duty, the change would be so

imperceptible:—he may now have an opportunity of sale equal to his merit, receiving orders to serve them fresh and fresh, with his Sister's delicate Flummery, Whip-syllabub, and Plum-pudding, to every parish in the kingdom.

But to procede:---It has been objected by some speculative men, that, if there were no living clergymen in the kingdom, the manners of the people would, in a short time, be so universally corrupted, that society itself would be in danger of dissolution. But this is absolutely false in fact;---a mere cavil, proceeding from a total ignorance of the world: for I boldly appele to any man in it, whether there ever was a time, since the establishment of Christianity, when religion or its teachers had so little influence on the Great, as at this present writing. And yet, was there ever so virtuous, frugal, chaste, honourable, right-honourable, and exemplary an age? Look among the Nobility, who, like so many effulgent Luminaries, at once irradiate and adorn the hemisphere of this my dear native country. Can the keenest eye of Prejudice and Envy discern one speck of Profusion, Gaming, Fornication, Adultery, or addiction to pleasure, in man, woman, or child? No; here it will be immediately confessed, that every thing they say, and every thing they do,
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is fuitable to their exalted rank, and but so many demonstrations of the truth of their favorite axiom---that *HONOR is the reward of VIRTUE*. And then, their indiscriminate Benevolence to the Husbands and Wives of other people, preferring them, as it should seem, even before their own!---*pernoctant nobiscum, peregrinantur, rusticantur*. Unparalleled Philanthropy!--but I suppress my transports. Now can any of this be attributed to the influence of that neglected and exploded race of beings, yclepped Parsons? whose place of exhortation they have long since forborne---no doubt, for the wisest reasons---on any occasion, to frequent.

As to the People in *middle* Life, to insist on their virtues would be as profitable an undertaking, as that of a certain philosopher, who proposed to demonstrate that the sun shone at noon-day. What do we imagine is the cause of so many *BANKRUPTCIES* among us at the present day? Virtue. Yes, my Lord, stubborn, exalted virtue. The poor dare not grow rich at the expence of their Honor---*potius non volunt, quam non possunt ditescere sapientes*. The rich cannot possibly avoid growing poor, by their *public Spirit*, and abundant
Charity

Charity to their fellow creatures. Is it not notorious, that *Monopolising*, *Forestalling*, and *Engrossing*, have been now so totally discontinued for many years, that, but for a few antiquated statutes, the very names would have perished from the Mercantile world? I have heard, indeed, a long foolish story about monopolising a certain mineral, called *Allum*. But what is this to the public? I would fain ask, who but a *Baker* ever reckoned *Allum* among the necessaries of life? For my own part, I scruple not to declare, that if Bread could possibly be made without *Allum*, I verily believe the lives of thousands might annually be saved in this metropolis alone. And, to be certain, the Great Gentleman alluded to did not buy up all the *Allum* in the world, with a view to his own private advantage---no, my Lord, his generous, disinterested, money-loathing character exempts him from the suspicion---but purely from an attention to, and sollicitude for, the Health of his Majesty's Subjects.

Well might the ancients assert that virtue, as well as happiness, is generally found in middle life. Are not the many glorious instances of SUICIDE among us, another proof, superior to all possible exception? It is not to be conceived,
that

that a reasonable creature could ever work himself up to the desperate resolution of meeting his God, but from a thorough conviction, that he was, in all respects, prepared to bear the examination of infinite Wisdom and Justice.

Could they learn these daring heights of virtue from Parsons?---Ridiculous! Every man knows, that the only day in the week regularly set apart for Their exertations, is with equal regularity set apart, by the Merchant and Tradesman, for posting his books, taking physic, or walking, riding, sailing, and rowing, to and from his house in the country. How forcibly was the inanity of going to Church *at all* inculcated, the other day, by a truly wise and right honourable Character in the City! Ah, the magnanimous, but *superlatively-gentle* Gentleman!--He, in open defiance of what some poor timid wretches call Prudence, Decency, Duty, and the Laws of their Country---He permitted a previous proclamation to be made of his own resolution to absent, that his domestics in particular, and the kingdom in general, might edify by the glorious example. And was he not exactly imitated by two of the most venerable Assemblies in Christendom? In one the solitary Speaker---but I am ashamed to dwell any longer on facts so *notorious*.

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The lower Set of People will, if possible, have still less reason to apprehend inconvenience from the execution of this scheme, than their betters. They may now gratify their most darling propensity to hate the Clergy, without offence: nay, they may indulge themselves in reviling, cursing, and damning the Parson; or, when they have a mind for a higher treat than ordinary, may proceed to pelting, drowning, hanging, or even burning him with impunity. 'Tis but putting the parish to the expence of buying a new one, and all is well.

If any should object, that the new-constructed Clergy may probably give offence and disgust to some of their auditors, by their stiff, ungraceful figure and deportment, inward manner of speaking, and sleepy, unanimated gesture; a remedy is at hand. Let those fastidious Gentlemen correct their taste, by attending the public Orators of the two famous Universities of this land; and they will infallibly return reconciled to their own Parish-priests. *Non ex quovis Ligno fit Mercurius*, might have been true in former days; but the Colleges now proceed upon an entire new method. At the *Bar*, indeed, elocution may be useful, perhaps necessary; there, matters of serious importance

importance are canvassed. Nay, I have heard it was once studied at the *Play-House*, by the imitators of one *David Garrick*, of whom I have been told the strangest and most improbable stories; as that he was the Child of *Nature* by Master *William Shakespeare*; and that, by appearing to be in earnest, he could make people cry, tremble, and shudder with horror, just as he thought fit; in short, that he had the Master-key to every man's heart and affections; *and the like*.

————— *Pectus inaniter angit,*
Irritat, mulcet, falsis Terroribus implet,
Ut Magus; & modo me Thebis, modo ponit Athenis.

But as nothing of all this is now practised upon the stage, and yet the houses are as much crowded as ever; why may not the *Oxford* and *Cambridge* manner be universally adopted? Every body knows, they have now transacted public business, with equal reputation and success, for many years together, not only without the least regard to external Oratory, Gesture, and Elocution, but sometimes without even appearing to be in earnest. And I am thoroughly persuaded-----humbly imploring your Lordship's pardon for speaking so blunt a truth---
that

that but for your Lordship, a certain Lord Chief Justice, and two or three others, that uncivil, alarming, and troublesome manner introduced by *Cicero* and *Demosthenes*---both, it seems, heathens and infidels---would have long since been forgotten among us.

But to conclude, and sum up the manifold advantages of this proposal in one great comprehensive Recommendation, adapted to the taste of all ranks and degrees of people throughout his Majesty's dominions—a recommendation, which alone will more than counterbalance every imaginable inconvenience in the prosecution of this plan---coincide with the ruling passion of mankind in general---and obviate, for ever, the greatest, though not the loudest, objection to the present Race of Parsons—

—THE CLERGY OF THE NEW ESTABLISHMENT
WILL NOT,
FROM THE DAY OF THEIR CREATION,
TO THE
FINAL DISSOLUTION OF ALL THINGS,
EVER EXPECT
EITHER TO EAT OR DRINK!

Every Recommendation the wit of man shall be able to add, after This, must be a palpable *Anti-climax*. I shall therefore avail myself of this opportunity of retiring with *Eclat* ; and assuring your Lordship, that I am,

With the profoundest Humility and Respect,

My Lord,

Your Lordship's

Most dutiful Son,

And devoted Servant,

Cornwall, Feb,
1773.

A NEWMAN.

ESTIMATE of EXPENCES

To each Parish for the term of twenty Years.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>Imprimis</i> , making a new Parson of the very best materials, and furnishing all requisites, except a Head	12	12	0
<i>Item</i> , for a Head, and <i>setting it right</i>	4	0	0
Expended passing his Examination at the Feathers, and treating the Examiners with Purl and Dumplings	0	13	4
Taking his Degree	0	7	6
Half a Gros of <i>printed-Manuscripts</i> , at 3d. farthing a piece	0	19	6
Paid Parish Blacksmith for hanging him, and nailing him down, in order to <i>set him a going</i>	0	2	6
Allowed the Church-wardens for <i>pulling his Eyes out</i> , every Parish-meeting, to make him <i>look</i> better, at 5s. per annum	5	0	0
Ditto, for splitting his Scull, once a year, to get at the Cobwebs	1	0	0
Taking him all to pieces, and picking his Bones, once during the term	0	13	4
Allowed, <i>sending him to the Devil</i> , or any other Place of genteel Resort near the Temple, to be ready for the <i>Business</i> of C-nv-c-tion	0	10	6
<i>N. B.</i> This Article may generally be saved, as the 'Squire, or Lord of the Manor, will be ready enough to do it for <i>nothing</i> .			
<i>Smoaking</i> him on his return, and sticking him up afresh, Fire and Brimstone included	0	2	9
Total Disbursements for twenty years	26	1	5

Per

Per Contra,

R E C E I P T S and S A V I N G S.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>Selling his Vote</i> , three several times, during the term aforesaid, at 10 <i>l.</i> 10 <i>s.</i>			
each —————	31	10	0
Saved in the article of Bull-beggars, Mawkins, and Scare-crows —	10	0	0
Selling him, at last, to the Fanatics, to be burnt for the <i>Pope</i> , on the Fifth of November —————	0	5	0
	41	15	0
Deduct —————	26	1	5
Balance in favor of the Parish	15	13	7

Ligna Gens prodit, Restroque superbit in alto.

The E N D.

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